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## The Sun.

For "The Friend."

In a recent work, entitled "Familiar Lectures on Scientific Subjects," by Sir John Herschel, the following description of some of the results of scientific enquiry in regard to our great luminary is given, which, conveyed in the clear and forcible language of this eminent astronomer, are interesting, and serve to show some of the more recent conclusions which have been arrived at in astronomical science.

"The subject which I have chosen for this lecture is perhaps an ambitious one; for it is no more than an attempt to convey to my hearers some impression of the vastness and grandeur of the most magnificent object in nature—of that enormous body which occupies the centre of our solar system, and on which not only our own life, but all the other planets, many of them of greater magnitude, and possibly, too, of greater importance in the scale of being than our own; depend in the most immediate manner for the fulfilment of those conditions without which animated existence and organic life are impossible—SUN.

"\* The first and most important office the sun performs in our system is to keep it together, to keep its members from parting company, from drifting, and running off into outer darkness, out of the reach of the genial influence of its beams. Were the sun simply *extinguished*, the planets would all continue to circulate round it as they do at present, only in cold and darkness; but were it annihilated, each would from that moment set on a journey into infinite space in the direction in which it happened to be then moving; and wander on, centuries after centuries, lost in the awful abyss which separates us from the stars, and without making any sensible approach to the nearest of them in many hundreds or thousands of years. The power by which the sun is able to perform this office—to gather the planets round its hearth and to keep them there—is the same in kind (though very different in intensity) with that which, when a stone is thrown up into the air draws it down again to earth. In order to understand how the sun exercises such control over such a mass as our earth, and over the much greater masses of the other planets, it is necessary to possess some faint conception of what sort of a body the sun is—of its size—of its distance from us—of its weight and mass.

It is strange what crude ideas people in general have about the size of very distant objects. I was reading, only the other day, a letter to the *Times* giving an account of a magnificent meteor. The writer described it as round, about the size of a cricket-ball, and apparently about 100 yards off. Many persons spoke of the tail of the great comet of 1858 as being several yards long, without at all seeming aware of the absurdity of such a way of talking. The sun or the moon may be covered by a three-penny piece held at arm's length; but it takes a house, or a church, or a great tree to cover it on a near horizon, and a hill or a mountain on a distant one; so that it must be at least as large as any of these objects. Among the ancient Greek philosophers there was a lively dispute as to the real size of the sun. One maintained that it was 'precisely as large as it looked to be,' a thoroughly Greek way of getting out of a difficulty. All the best thinkers among them, however, clearly saw that it must be a very large body. One of them (Anaxagoras) went the length of saying that it might be as large as all Greece, for which he got laughed at. But he was outbid by Anaximander, who said it was twenty-eight times as large as the earth. What would Anaximander or the scoffer of Anaxagoras have said, could he have known what we now know, that, seen from the same distance as the sun, the territory of Greece would have been absolutely invisible; and that even the whole earth if laid upon it, would not cover more than one-thirteenthousandth part of its apparent surface—less in proportion, that is to say, than a single letter in the broad expanse of type which meets the reader's eye when a closely printed volume, with a large page and small type, lies open before him.† \* \* The real diameter of the sun has been calculated at 882,000 miles, which I suppose may be taken as exact to a few odd thousands.

Now, only let us pause a little, and consider among what sort of magnitudes we are landed. It runs glibly over the tongue to talk of a distance of 95,000,000 of miles, and a globe of 882,000 miles in diameter, but such numbers hardly convey any distinct notion to the mind. Let us see what kind of conception we can get of them in other ways. And first then, as to distance. By railway, at an average rate of 40 miles an hour, one might travel round the world in 26 days and nights. At the same rate it would take 270 years and more to get to the sun. The ball of an Armstrong 100 pounder leaves the gun with a speed of about 400 yards per second. Well at the same rate of transit it would be more than thirteen years and a quarter in its journey to reach the sun; and the sound of the explosion (supposing it conveyed through the interval with the same speed that sound travels in our air) would not arrive till half a year later. The velocity of sound, or any other impulse conveyed along a steel bar, is about sixteen times greater than in air. Now, suppose the sun and the earth connected by a steel bar, a blow struck at one end of

† The original type and page of "Good Words" are here referred to, in which this lecture first appeared in print: each page of which contains about 6000 letters.

the bar, or a pull applied to it, would not be delivered—would not begin to be felt—at the sun till after a lapse of 313 days. Even light, the speed of which is such that it would travel round the globe in less time than any bird takes to make a single stroke of his wing, requires seven minutes and a half to reach us from the sun.

The illustration of the distance of the sun which I have just mentioned, by supposing it connected with the earth by a steel bar, will serve to give us some notion of the wonderful connexion which that mystery of mysteries, gravitation, establishes between them. The sun *draws* or pulls the earth towards it. We know of no material way of communicating a pull to a distant object more immediate, more intimate, than grappling it with bonds of steel; and how such a bond would suffice we have just seen. But the pull on the earth which the sun makes is instantaneous, or at all events incomparably more rapid in its transmission across the interval than any solid connexion would produce, and even demonstrably far more rapid than the propagation of light itself.

Let me now try to convey some sort of palpable notion of the size of the sun itself. On a circle six feet in diameter, representing a section of it through the centre, a similar section of the earth would be about represented by a four-penny piece, and a distance of a thousand miles by a line of less than one-twelfth of an inch in length. A circle concentric with it, representing on the same scale the size of the moon's orbit about the earth, would have for its diameter only thirty-nine inches and a quarter, or very little more than half the sun's. Imagine now, if you can, a globe concentric with this earth on which we stand; large enough not only to fill the whole orbit of the moon, but to project beyond it on all sides into space almost as far again on the outside! A spangle representing the moon, placed on the circumference of its orbit so represented, would require to be only a sixth part of an inch in diameter. \* \* \* The mass or quantity of gravitating matter constituting the sun, is 360,000 times as great as the mass or quantity of such matter on the earth.

In point of size, the globe of the sun being in diameter 110 times that of the earth, occupies in bulk the cube of that number, or 1,331,000 times the amount of space. The disproportion in bulk, then, is much greater than the disproportion in weight—very nearly four times greater; so that you, see comparatively speaking, and of course on an average of its whole mass, the sun consists of much lighter materials than the earth. And in this respect it agrees with all the four great exterior planets, Jupiter, Saturn, Uranus, and Neptune; while all the others—Mercury, Venus, and Mars—agree much more nearly with the earth, and seem to form a quite distinct and separate family. \* \* \*

Let me say something now of the *light* of the sun. The means we have of measuring the intensity of light are not nearly so exact as in the case of heat—but this at least we know—that the most intense lights we can produce artificially, are as nothing compared *surface for surface* with

the sun. The most brilliant and beautiful light which can be artificially produced, is that of a ball of quicklime kept violently hot by a flame of mixed ignited oxygen and hydrogen gases playing on its surface. Such a ball, if brought near enough to appear the same size as the sun does, can no more be looked at without hurt than the sun; but if it be held between the eye and the sun, and *both* so enfeebled by a dark glass as to allow of their being looked at together—it appears as a black spot on the sun, or as the black outline of the moon in an eclipse, seen thrown upon it. It has been ascertained by experiments which I cannot now describe, that the brightness, the intrinsic splendor of the surface of such a lime-ball is only one 146th part of that of the sun's surface. That is to say, that the sun gives out as much light as 146 balls of quicklime *each the size of the sun*, and each heated *over all its surface* in the way I have described, which is the most intense heat we can raise, and in which platina melts like lead.

(To be continued.)

### Sarah Cresson.

Extracts from her Letters and Diary.

(Concluded from page 300.)

For "The Friend."

"Ninth mo. 28th, 1828. Reading in the diary of a pious person, I noticed these sentences, 'Had some distracting thoughts at the prospect of being stripped of every earthly comfort, but who is it that maketh my comforts to be a source of enjoyment?'

"My soul saith most heartily with respect to myself, It is God in Christ Jesus—and is He not able to make all things work together for my good. I am deeply tried. \* \* But blessed Father of mercies, carry on Thy work of redemption in me, and in my brothers, that I may know ultimately that Thou art my all, and then centre in Thy love. Amen, amen. 'Remove from me carnal complacency and self-sufficiency; I would desire to devote myself anew to Thee in Christ.'"

11th mo. 15th, she writes to a young Friend: "I am now finely recruited and have been enjoying a degree of composure and peace this morning,—the more to be noticed by me, as I have perceived the prowling and cruel spirit near remarkably within a few hours past, striving to overthrow, to disarm, and to afflict. My dear —, our Redeemer is condescending and gracious, full of goodness ineffable, 'He comes over the mountains to bring us relief!' Surely there is meat to eat which the world knows not of; may I be preserved in such manner from every appearance of evil, that I may know what it is, how sustaining it is, and how profitable to experience the meat and drink to be the 'will of our Heavenly Father.' Now my dear let me say—I love thee, I esteem thee for several graces and virtues, but most of all for the love thou manifests towards our Holy Lord, our Saviour and Prince. Be faithful then to His word—that thou mayest know His love to abide in thee always, and thy joy to be full, altogether in him—who is the Alpha and Omega, the beginning and the end in the experience of all His redeemed saints."

11th mo. 23d, addressing the same Friend she writes: "I have returned home from meeting, having handed what I thought I was entrusted with for some there, and now feel that I am very poor as to myself, but knowing I am in debt to thee thought I had best send thee notice that I want to pay thee; but sometimes when I look at my poverty and contemplate how much I owe, am almost afraid I shall be reproached—however, when I am in good earnest I look towards that

Source where, upon right and suitable application, I can mostly obtain a loan to occupy with, and have the consolation to know it is of a merciful Creditor; and thus I work along and wish sincerely to occupy well the credit, to take nothing for my own emolument—to the prejudice of any—striving to be contented with bread to eat and raiment to put on—that is, my dear, to have, speaking plainly, a spiritual livelihood,—and I believe there is no more sure way for that than to be found a willing servant, not slothful in business, but fervent in spirit, serving the Lord according to His directions; now may we continue united in this kind of service, and if we are preserved faithful and fervent and diligent, our dear Master will see, I believe, that all our accounts shall be settled rightly and justly. Thy letters without exception my dear are truly welcome to me, but I can say for the two last they were consolatory. I have been endeavoring to find myself reconciled to my lot, trustless of the world, and steadfast in the knowledge, faith, and love of Jesus our heavenly Prince and Bishop, and so He condescends to give us to taste a little of the pleasant fruits of His righteousness when we are faint; for He hath compassion on those who are looking towards Him and are endeavoring to step along in the path He hath ordained and consecrated."

In reference to the unexpected death of a young acquaintance, she writes 1st mo. 30th, 1829: "Have we not very often to see, if our eyes are open, the exemplification of the solemn declaration made by one of the prophets of the Lord, I think, speaking in His awful name! 'My thoughts are not your thoughts, neither are your ways my ways,' but 'as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' I think it has been a most bitter potion to her surviving parent, but hope she was enabled to say, 'thy will be done, O Lord.' \* \* 'Every sorrow cuts a string,' and if rightly received goes to loosen from the present life. Oh, my dear, how desirable to live each day as though it were our last,—to use all diligence to be found and seen fighting the 'good fight.' \* \* \* I have to set out in the course of two or three hours, for the dwelling place of our friend B. Cooper, in order for the commencement of our engagement again in the service of the Yearly Meeting. I hope Divine help may be again vouchsafed as it has heretofore been to the confirming of my faith and the admiration of my own mind—if the Lord will it so."

4th mo. 7th, she writes to her friend, "It seems to me a duty to reply to thy sisterly salutation of the 4th of this month, which I received on First-day last. \* \* I may say that thy letter above mentioned was reviving to me, for I knew not that one of the faithful dedicated disciples of our blessed and holy Jesus could dare to salute me with a word of encouragement. Oh! my dear friend, there is nothing appears to me so desirable as to be in truth one of those, however stripped and tried, however cast into the furnace heated seven times more than ordinary! \* \* Oh! to be a purified spirit, a saint clothed in white raiment, how is that to be coveted—though all things else vanish and should be only as a scroll rolled together. Ah! then may we be strengthened to say, 'Let not Thine hand spare, nor Thy eye pity. Omniscient Holy One—completely pure, ineffably glorious!' I feel it needful to remember that I can do nothing for myself or for any one, however dear and beloved, unaided, unrepaid with heavenly virtue and grace. \* \* Thou art disposed to minister to those who are sick and prison-bound, and wilt surely have the sweetness

of the reward of the blessed, if thou continue faithful."

The last entry in her diary, under date of 1st mo. 1829, is the following: "Most holy, heavenly Creator, Lord of heaven and earth and sea would with all my sense of vileness, ask Thee deliver me from this hour and power of darkness and temptation, Oh, let me trust in thy power and recur to the merits of Jesus, the Son and savior of Thee, that I may wait and hope for Thy forgiveness, and escape from destruction."

Sarah Cresson departed this life on the 26th the 9th month, 1829, in the 59th year of her age. Her character and services as a minister of the gospel, are thus described in an obituary notice which appeared shortly afterwards.

"The example of this estimable Friend in various walks, was instructive, and calculated to exalt the christian profession. Her deportment was serious and dignified becoming the messenger of grace. Her devotedness to her Master's service was conspicuous, in embracing opportunities upon His direction to gather souls unto God. She was not ashamed of the duties of her high calling in office; but instant in season she was often lecturing public and private to address individuals, and a powerful and affecting manner to minister with precision to their condition. Thus she was made the instrument of awakening many, and drawing them into a love of the blessed Truth, and a course of conduct consistent with its precepts. It may be said, it was her meat and her drink to do the Lord's will. During the last four months, she was much confined with bodily indisposition which she experienced, as many of the Lord's servants had done in the dispensations of inscrutable Wisdom, great desertion of the sensible evidences of His heavenly presence; but having her integrity and allegiance to her dear Redeemer her end was attended with the consoling assurance that the everlasting arms were underneath, and after the fiery trial of her faith, she was enabled to lift up her soul in praise unto God. The very solemn and peaceful quiet which she felt in being with her towards the close, not indicated, but seemed a foretaste of that blessed repose of which she was shortly to be made undisturbed partaker. In this season, she several times at distinct intervals melodiously repeated the words 'My soul,' and then added, 'Praise to God.' These were the last intelligible words she uttered, leaving the indubitable conviction the feelings of her attendants that her conflict with joy beheld the countenance of her Redeemer, and was filled with songs of praise."

### Unclaimed Property on Railways.

Among the curious things connected with the business of railways are the variety and strange character of the unclaimed property which falls into the hands of the railways as carriers of passengers and goods. Umbrellas, parasols, walking sticks, coats, cloaks and capes, books, spectacles and eye-glasses, carpet-bags and portmanteaus might be expected to be found in considerable quantities, but the annual sale by M. Peake of the unclaimed goods in the possession of the Brighton Company, shows that there are an enormous number of other articles which, strange enough, have no claimants. There is, for instance, a rosewood easy-chair; iron Arabian and bedsteads, and chest of drawers. It is curious that owners of such articles should not miss them, or, having missed them, should not apply to the Company for their restitution. Some strange histories might be written in connection with the loss of these things by their owners which would add interest to the chapters of many a world.

One person has left a "very superior astronomical telescope, in mahogany case complete," and it is now unclaimed. Where is its owner, and what has he been doing to render himself unconscious of the loss he has sustained? Has he abandoned the study of astronomy for more prosaic and commonplace occupations of the earth? Another has left a very superior automatic microscope. The one who seeks for the infinitely great, and the other who seeks to cover the infinitely small, have apparently abandoned the study of those interesting occupations. A complete set of archery and croquet equipments has been left with the Company, time and sport thus contributing with science to swell the accumulated stores of unclaimed property. Then there are about 100 pairs of old garters, some 50 skirts and ladies' dresses. One includes 116 pieces of wearing apparel, "children's pinafores, frocks, chemises, drawers, petticoats, bodies, long-frocks, short-frocks, and bibs." On the side of this lot is a three-light chandelier, several pairs of damask window curtains, carpets, sheets, and table-cloths; and 10 crinolines, 138 pairs and 43 odd stockings, 7 pairs of gloves, and 8 dozen ladies' hair nets and chignons. Other beds and mattresses are numerous, and added to a lot of these come 8 galvanized iron stoves, a register stove, a milk can, a shower bath, a hip bath, a roll of asphaltum, and a cask of Portland cement. There are chairs and tables, washstands, perambulators, cradles, and children's beds, a pair of crutches, 5 spades and a conch—strange companionship certainly—6 candles, 60 pots of pomade, and "24 pots of oil of sweet almond." Then we have a large oil painting, a box of chemicals, a box of watchmaker's tools, a box of spurs, and a carriage settee, a timepiece, a Dutch clock, an office stool, and some 500 volumes of works. There is every thing, in short, requisite for setting up housekeeping, and starting on the same time in a very large and miscellaneous way of business. The Company might fairly advertise for persons about to marry to furnish their houses out of the unclaimed property of the Company.—*London Railway News.*

Selected for "The Friend."

and my dear friends, keep low in your minds, and delight to be often in the deeps with God. Watch! I even beseech you all, as dear brethren, that by the Lord's taking away of his servants of late, that have been blessed instruments in his hands, you may come the nearer unto that Father, and hear his voice daily, which cannot be removed into a corner; that ye may all say, in the depth of heart, we are come unto that ministry which cannot be taken away by reason of death. That you may all feel more of this ministry in the assemblies daily, and keep in that seed of life where you live with the spirits of those just men, whose bodies are removed from you. In all I feel the Lord mightily at work in this, his Church; be but still, and you will see his wonders as the days past: let love abound among you, as in the beginning; and be pure and clean in heart, that you will see by all God's dealings, what he is at, which is certainly to raise up his own life out of all, over all the world, unto his own praise and your joy forever.—*John Crook.*

less the Lord! all ye who partake of his mercy, whether surrounded by the beauties of the country, or supported by his daily Providence in the noise of the town. Oh! the heart that trusts in him can acknowledge his power to sustain in awful engagements.—*M. Capper.*

## The Agricultural Ant of Texas. (*Myrmica Molefascians*.)

BY GIDEON LYNCEUM.

(Continued from page 303.)

They also collect the grain from several other species of grass, as well as seed from many kinds of herbaceous plants. They like almost any kind of seeds—red pepper seeds seem to be a favorite with them.

In a barren rocky place in a wheat field, a few days after harvest, I saw quite a number of wheat grains scattered over the pavement of an ant city, and the labourers were still bringing it out. I found the wheat quite sound, but a little swelled. In the evening of the same day I passed there again; the wheat had dried, and they were busily engaged carrying it in again.

The species of grass they so carefully cultivate is a biennial. They sow it in time for the autumnal rains to bring it up. Accordingly, about the first of November, if the fall has been seasonable, a beautiful green row of the ant rice, about four inches wide, is seen springing up on the pavement, in a circle of 14 to 15 feet in circumference. In the vicinity of this circular row of grass they do not permit a single spire of any other grass or weed to remain a day; leaving the *Aristida* untouched until it is ripe, which occurs in June of the next year, they gather the seeds and carry them into the granaries as before stated. There can be no doubt of the fact that this peculiar species of grass is intentionally planted, and, in a farmer-like manner, carefully divested of all other grasses and weeds during the time of its growth, and that after it has matured, and the grain stored away, they cut away the dry stubble and remove it from the pavement, leaving it unencumbered until the ensuing autumn, when the same species of grass, and in the same circle, appears again, receiving the same agricultural care as did the previous crop; and so on, year after year, as I know to be the case on farms where their habitations are, during the summer season, protected from the depredations of cattle. Outside of the fields they sow the grass seeds, but the cows crop it down two or three times, when, finding that there is no chance to carry on their agricultural pursuits, they cut it all away and re-establish the clean pavement. Our cattle did not often crop the ant rice until their increased numbers have forced them to feed on all kinds of grass. That, however, has turned out favorably to the ant interest. For, while the prairies are being denuded of the stronger grasses, we have a delicate little biennial barley (*Hordium pusillum*) that is filling all the naked places. It rises from three to six inches, producing fine grain for ant consumption. It matures about the last days of April, and from that time all the agricultural ants are seen packing it home daily through the summer. This species of ant subsists entirely on vegetable seeds. I have sometimes seen them drag a caterpillar or a crippled grasshopper into their hole, that had been thrown upon the pavement, but I have never observed them carrying any such things home that they had captured themselves. I do not think they eat much animal food.

I have often seen them have prisoners, always of their own species. I could not discover the nature of the offence that led to the arrestment; still I have no doubt as to the fact of its being so, and that the prisoner is very roughly forced along contrary to its inclination. There is never more than a single guard having charge of a prisoner, who by some means having obtained the advantage, and attacking from behind, had succeeded in seizing it with the mandibles over the smallest part of its back, and so long as it maintains this

grip, it is out of the reach of harm from the prisoner.

In some cases the prisoner quietly submits, and folding up its legs, forces the captor to carry it along like a dead ant, as I thought it really was, until I caused its captor to drop it; when, to my surprise, it immediately sprang to its feet, and, running wildly, succeeded in making its escape. It occurs more frequently, however, that the prisoner does not give up so tamely, but continues to make every effort to rid itself of its detainer. I have many times observed the prisoner manifesting all the indications of terror and great reluctance at being so unceremoniously dragged along. It will lay hold of and cling to everything that comes in reach, and by this means greatly retard the progress of its captor. When at last they arrive on the city pavement, half a dozen or more of the national guard, who are always on duty, rush upon the prisoner, aiding the seemingly fatigued captor, who still maintains its potent grip upon the now almost helpless prisoner, seize it by the arms, legs, everywhere, and in a very rough manner hurry it down into the entrance to the city, and out of the reach of further observation.

The agricultural ant is very tenacious of life. I dissectioned the head of one at 4 P. M. on Sunday, and the head remained alive, retaining sufficient strength by pressing with its antennæ against the slip of grass upon which it lay to move itself and change its position, until 10 A. M. the next day.

It seems to be an established law amongst all species of ants, and particularly with the species in question, that when any disaster occurs to their city, the first thing to be done is to take care of the young, and, if possible, secure their safety; and so, when by any accident one of their cities gets torn up, it will be seen that they universally rush to the nursery apartment; and every one that can, takes up an egg, the pupæ, the young in any stage of advancement, and will save its life or lose its own. As far as I can understand and read their actions, every one understands its duty, and will do it or lose its life. I have observed the guards, when a sudden shower of rain would come up, run to the entrance of the city, and there meeting with another party coming up from below, would crowd themselves together in the hole in such manner as to form a complete obstruction to the ingress of the water, and there remain overwhelmed with the accumulating rain until it ceased. If the shower continues over fifteen minutes, they are found to be still closely wedged in the aperture and all dead; and there they remain until the balance of the pavement guards, who during the shower had climbed some weed or blade of grass that grew near the border of the pavement, come down, and with some difficulty succeed in taking them out. They are immediately taken to some dry place on the pavement and exposed to the open air half an hour at least; after which, if they do not revive, they are taken off from the pavement, sometimes to the distance of sixty yards, and left on the ground without further care.

Long-continued rainy seasons, by deeply saturating the earth, will dissolve the cement of their cells, flood them, and drown the ants out entirely. I have allusion now only to the agricultural species of the genus. The first year after my arrival in Texas, I noticed that there were a great many uninhabited ant hills, with pavements still smooth and nude of grass or weeds, indicating that they had been very recently occupied. The missing communities were all dead—extinct—had been destroyed by a series of rainy seasons. Then, there were but few of these ant cities to be found

that were occupied. But when the drouth set in, the earth being no longer filled with water, they began to multiply very rapidly. City after city appeared as the dry weather continued, and now, 1863, at the close of a ten years' drouth, they have spread so extensively, that their clean little paved cities are to be seen every fifty or sixty yards, especially along the roadsides, in the prairies, walks in yards and fields, barren rocky places, &c. In beds of heavy grass, or weeds, or in deep shady woodlands, they very seldom locate a city. They prefer sunshine and a clear sky. This ant does not work in the heat of the day during hot weather, but makes up the lost time during the night. I have often found them busily engaged at 2 and even 3 o'clock, A. M. Before day, however, they call off the workers, and rest till about sunrise. In more favorable weather, when they can operate all day, they do not work late at night.

In regard to courage, there can be no mistake in stating, that when the interests of the nation are involved, this ant exhibits no signs of fear or dread of any consequences that may result to self, while engaged in the discharge of its duties.

The police or national guards of a community which has been established three or four years, number in the aggregate, of the parties on duty, from one to two hundred. These are seen all the time, in suitable weather, unceasingly promenading the environs of the city. If an observer takes his stand near the edge of the pavement, he will discover an instantaneous movement in the entire police corps, coming wave-like towards him. If the observer imprudently keeps his position, he will soon see numbers of them at his feet, and without the slightest degree of precaution, or the least hesitation, they climb up his boots, on his clothes, and as soon as they come to anything that they can bite or sting, whether it be boot, or cloth, or skin, they go right to work biting and stinging; and very often, if they get good hold on any soft texture, they will suffer themselves to be torn to pieces before they will relinquish it. If they succeed in getting to the bare skin, they inflict a painful wound, the irritation, swelling and soreness of which will not subside in twenty-four hours.

If any worm or small bug shall attempt to travel across their pavement, it is immediately arrested, and soon covered with the fearless warriors, who in a short time deprive it of life. Woe unto any luckless wight of a tumble-bug who may attempt to roll his spherical treasure upon that sacred and forbidden pavement. As soon as the dark, execrable globe of material is discovered by the police to be rolling on, and contaminating the interdicted grounds, they rush with one accord upon the vile intruder, and instantly seizing him by every leg and foot, dispatch him in a short time. Sometimes the tumble-bug takes the alarm at the start, while only two or three of the ants have hold on it, expands its wings and flies off with them hanging to its legs. If it fails to make this early effort, it very soon falls a victim to the exasperated soldiery. The ball of filth is left on the pavement, sometimes in the very entrance to the city. In due time the workers take possession of it, cut it into fragments, and pack it off beyond the limits of the incorporated grounds.

I have not observed that anything preys to any considerable extent upon this species of ant. Chickens and mocking birds will sometimes pick up a few of them, but not often. If anything else in Texas eats them, I have not noticed it. Neither have I observed their nests bored into or dug up in middle Texas.

(To be continued.)

#### COMING OF SPRING.

I hear through all the solemn pines  
The South wind's pleasant flow,  
And see the clouds, like happy things,  
O'er fields of azure go,  
While all the sorrow from the earth  
Seems melting with the snow.

The robin and the bluebird sing  
O'er meadows brown and bare;  
They cannot know what wondrous bloom  
Is softly budding there;  
But all the joy their hearts outpour  
Seem pulsing in the air.

And we will sing, though all our days  
Seem dark with pain and loss:  
We know that Sorrow's furnace-heat  
Consumes alone our dross;  
We know that our dear Father's love  
Gives both our crown and cross.

Oh, while beneath the snow-drift buds  
The flower we love the best,  
And on the wind-tossed bough the bird  
Still builds its happy nest,  
Praise God for all the good we know,  
And trust Him for the rest!

*Littell's Living Age.*

#### SPEAK NO ILL.

BY C. SWAIN.

Nay, speak no ill! a kindly word  
Can never leave a sting behind,  
And oh! to breathe each tale we've heard,  
Is far beneath a noble mind.  
Full oft a better seed is sown  
By choosing thus the kinder plan;  
For if but little good is known,  
Still let us speak the best we can.

Give me the heart that fain would hide—  
Would fain another's fault efface;  
How can it pleasure human pride  
To prove humanity but base?  
No—let us reach a higher mood,  
A nobler estimate of man;  
Be earnest in the search for good,  
And speak of all the best we can.

Then speak no ill—but lenient be  
To other's failings as your own;  
If you're the first a fault to see  
Be not the first to make it known:  
For life is but a passing day,  
No lip may tell how brief its span;  
Then oh! the little time we stay,  
Let's speak of all the best we can.

#### Prussian Economy.

To the Editor of *The Nation*:—Yesterday my tailor sent me a waistcoat which had been lengthened. This is not historical, I own; but what it reminded me of appears to me to possess this character.

Prussia is rising in greatness. Prussia is distinguished by Sadowa no more than by her financial system and total absence of extravagance. Well, then, my boyhood fell in the period of Prussia's deepest humiliation and oppression. After the peace of Tilsit, in 1807, the whole country was impoverished to a degree of which our generation has no conception. One day, in the year 1811, when I was a pupil of one of the gymnasias (the royal classical schools) of Berlin, I visited a fellow-pupil of mine, to work with him at our Latin "exercise." He was the son of the king's tailor, and while we were engaged in our learned pursuit the royal tailor entered the room and said: "There, boys, this is your king's waistcoat; it was too short for him, and it has been sent to me to make it longer."

I was but eleven years old. I lived in the midst of scantiness; yet the impression made by Frederick William Third's sending to his tailor an article of dress to be patched seems to have

Selected.

been so strong that the occurrence came back to my mind when my tailor returned my vest in the new-born year of 1867.

It is true that progressive modern civilization and population stand in need of ever increasing wealth. Education, roads, religion, literature, national existence and grandeur, individual safety, the constant changing of rare comforts into common necessities, the wants of existence and culture—all require increasing amounts of general wealth.

It is equally true that the greatest, the most heroic periods of nations have often proceeded from periods of great poverty and suffering, as the lives of most great men have been preceded by youth of poverty and suffering, Martin Luther like.

It is equally true that there is nothing so elevating as national and individual extravagance. All nations once great have gone down, in antiquity and modern times, with elaborate cookery, superb furniture, costly pearls, gaudy dresses, and refined licentiousness. Assyria, Rome, France, in the last century. Fearful revulsions alone can then resuscitate.—*A Friend of "The Nation" and the Nation.*

Selected.

The doctrine of perfection doth stand, and shall stand forever which the Quakers asserted, for they never assigned any particular man to the world, as lodging it there: but Christ the promisee, Seed, and those that abide in Him; and such scriptures saith sin not, because in Him is no sin. The Quakers asserted perfection attainable through God's grace, and that every christian ought to believe, in despite of the devil's enmity; while priests and professors opposed, and this was a question between us and them; and not whether this or that particular man hath attained it. And so it stands firm and safe, notwithstanding what the evil eye doth or can spy out against it.

For "The Friend."

#### Brazilian Emancipation.

An Imperial decree providing for the prospective abolition of slavery in Brazil, was issued by the government on the 8th of Fourth month last. The decree ordains that all children born after that time shall be free by birth, and that those who are now slaves shall be emancipated in twenty years. A death-blow has thus been struck at the iniquitous system of human bondage, which, not long since, appeared to be firmly established in the fertile and wide spread territories belonging to the Brazilian Empire. The number of persons to be liberated is quite large. The census returned in 1856, the latest taken, reported a total population in Brazil of 7,677,800, of which about 2,000,000 were whites, 1,121,000 mixed race people, 800,000 civilized Indians, and 2,600,000 slaves. The slave trade has been prohibited for a number of years, and during the past fifty years very few have been brought from Africa. Previous to that time thousands were imported every year. In regard to this important measure the *North American* observes:

"Without questioning the wisdom of postponing a just and desirable act, there is much in the decision which will give the liveliest pleasure in this country. It is a quick response to our own more violent emancipation, and as it follows that we may be permitted to believe that it was some extent caused by it. While waiting for the full results, it must not be overlooked that the current policy of that empire will now be directed in behalf of freedom, and that this, in itself alone, is a very great and important thing. The count-

en governed in behalf of slavery, and it has so administered. Its progress has been and thereby, and its commerce has accorded. Now, the immediate results must new allotment of lands, popular education, ry, economy and those connected and re- advantages which we claim the germs of ne. Our propinquity to that country will ore be increased, and we shall have a greater ice and a greater business than formerly. mancipation in the United States and in leaves slavery alive only in Porto Rico and on the whole western continent. It has formally abolished in Mexico. Both of islands belong to Spain. They are not large h nor strong enough to defend the institu- themselves. Spain is not strong enough to or them. The whole world is ridding itself crime, and when left without companion- moral forces alone will be competent to e them free by the time when Brazilian ipitation takes effect. Then the continent e free. And, as it is but a day since Russia period to serfdom, we may hope that those re now living will survive to see the uni- extirpation of the offence."

For "The Friend."

der a feeling sense that truly concerned ls often feel depressed and discouraged at any departures from that consistency of out- dress and address, which almost invariably s a departure from that inward and concerned of mind so much cherished and lived in by rly Friends, and some of later times, it d with me, through the medium of "The l," to endeavour to stir up the "pure mind" y should get below hope into the region of r, and encourage them to hold on their way, ng even against hope." The divine Spirit ower is the same now that wrought in the of the primitive members of our religious y,—made them a peculiar people, and to be cious as burning and shining lights in their giving them ability to war a good warfare, ot to suffer trials to move them from their ence and steadfastness to the Truth, and to s testimonies. And although their trials chiefly from the world, yet they were not t from apostates and false brethren, as dear Neal states. Our trials are from the dis- professors of the same faith, yet if we are al to manifested duty, humbly walking and g to know and do the will of Him whom e bound to reverence and adore, the Lord h due time make it manifest who are his, ho are not. What could the former valiants done without Divine aid? and He who eth not but is the same yesterday, to-day, rever, will work now as formerly, opening es of the understanding of such as are well oned, to see on which side the truth is. en the men of the world can discern, so far sistency is concerned; and I believe it to be ity, in this vain age, for Friends to be more and more strict in every branch of our testi- for it is the practical part that will avail with sincere, honest-hearted persons. If we ot to the right or to the left, and "sow," ere, "beside all waters," there will be an in- ing from without, as we bear all the suffer- ith patience which the great Head of the a may see meet for us to bear. The prin- of Truth given us to uphold must eventually h over all. May the courage and devotion Penn and Barclay, be ours, and although may turn away, I doubt not others are pre- to take their places, who will follow such

leaders as they follow Christ; but all must be done in his name and by his Spirit, for his name is above every name, and to that every knee must bow.

S. C.

Shelby, N. York.

For "The Friend."

### Domestic Life in Palestine.

BY MARY ELIZA ROGERS.

(Continued from page 301.)

"The boys went to order my portmanteau to be brought to the precincts of the harem, and then two slaves fetched it. As soon as I had unlocked it, the ladies, servants, and children, one and all, began examining its contents. In a minute or two it was actually almost empty. Mantles, morning and evening-dresses, night-gowns, and collars were passing from hand to hand; and, as the uses of them were not known, they were put on in all sorts of fantastic ways. One of the girls took a little lace-collar, and placed it tastefully on her forehead. She thought that it was part of a head-dress. I was very much amused, but was obliged to put a stop to their mischief by telling them to put everything back into the box; they did so directly. I had already discovered that Arab women are like children; they almost always submit immediately to gentle but unhesitating firmness.

"Werdeh and Habibi sat by me, stroking my hair and face caressingly. They wondered that I wore no head-dress or ornament in my hair. The youngest wife of Saleh Bek of Haifa, named Helweh, which signifies sweetness, sat close by the open door in a graceful attitude. She was only sixteen, and looked so pretty, and bright, and merry, that I opened my sketch-book and took her portrait. When the women saw what I was doing, they were very much astonished, for they had never seen any one draw a face or anything else; indeed, it is contrary to the law of the Moslem religion to do so. They cried out, 'O work of Allah! There is the face of Helweh! There are her eyes looking at us, and there is the coin of gold on her neck, and her hand holds the narghilé. O, wonderful!' Then Helweh came shyly to see the drawing, and she asked me if I drew her because she was the prettiest. I told her that I should like to draw any one who would sit near to the door, where the sunlight was streaming in. Then the others took the same seat in turn, and I made two more sketches, but Helweh was by far the prettiest.

"I wrote down in my book the names of all the women and their children and servants in Arabic, and a description of their dresses in English. I found that Helweh was born at Kefr Kâra, and she told me how all the villages near to it were called. I explained the use of my map, and how by looking at it I could tell the direction of Senûr and other towns. Then they cried out more and more, 'O work of God!' for they had never heard that it was possible for a woman to learn to read or write. They knew that men could do so, and their own sons went to a day-school at the mosque, where a learned dervish taught them to intone the Koran and to write a little. But the women believed that boys possessed some peculiar faculty which enabled them to study and to understand the mystery of unspoken words. Even Selim and Saïd, my little guides, were surprised, and said, 'Mashallah! the stranger knows the writings of our language.'

"At about three o'clock, which they call the ninth hour, some black women, almost hidden in white sheets, brought in dinner. The first woman carried a little low wooden stand, inlaid with

ivory and mother-of-pearl. She put it down on the floor opposite to me. Then another woman placed on it an old, round, heavy, metal tray, engraved with sentences in Arabic from the Koran. A large towel, embroidered with gold thread, was handed to me. After these preparations I was glad to see something to eat, for I was very hungry. The tray was soon quite covered with the following dishes: a small metal dish of fried eggs—a wooden bowl of leb-bany, or sour milk—a bowl of sweet cream made of goat's milk—a dish of very stiff starch, like *blanc mange*, sweetened with rose-leaf candy, with almonds and pistachio nuts chopped up in it—a large dish of rice boiled in butter, with little pieces of fried mutton all over the top—and a plate of walnuts, dried fruits, sugared almonds and lemon-peel.

"A black slave girl, with short scarlet cloth trousers and scarlet jacket, silver necklace, arm-lets and anklets, stood by me, holding a silver saucer in her hand, filled with water, ready for me to drink whenever I wished for it. There was not a knife nor even a spoon to be seen, and I could find no plate for my especial use. I washed my hands and was invited to take up the food from any of the dishes, with a piece of a large flat loaf, very much like leather. They soon perceived that I was not much accustomed to that mode of eating, so they brought me a large wooden cooking spoon, at which the little ones laughed heartily. I wished the ladies to eat with me, but they would not. They allowed Selim and Saïd to do so, however, and they soon twisted their flat loaves into the shape of spoons, and helped themselves to milk and eggs, but the meat and rice they took up neatly in their hands. The ladies stood round all the while, to see that I had everything I required.

"When I had eaten, the tray was moved into the middle of the room, and a large metal basin with a perforated cover was placed before me. On the top of it was a cake of native soap—stamped with a sign commonly called 'Solomon's seal'—and as I rubbed my hands with it, water was poured over them, from a curious silver jug, something like an old-fashioned coffee-pot, with a long, thin, curved spout. One continuous stream ran over my hands, and disappeared through the cover of the basin. The embroidered towel was handed to me again, with some water to rinse my mouth.

"At sunset little Selim told me my brother wished to speak to me. He led me to him. He was in the vaulted chamber, with several Effendis and Moslem gentlemen, who asked me if I did not feel afraid to travel in a country where the people were fighting and plundering each other. I said, 'I am not afraid, your excellencies, for I have found that all in this land are kind to the stranger.' Then they said, 'May Allah make a straight path for you!'

"Supper was brought into the divan for the gentlemen, so I returned to the harem. It was cheerfully brightened by little red clay lamps, placed in niches in the walls, and a large lantern stood on a low stool in the middle of the room. The women were wondering how I could dare to go to the men's quarter of the house. I explained to them that it was the custom in England for men and women to meet together constantly, and that we walked, or rode, or drove abroad unvailed. They were exceedingly surprised. I added, 'We are governed by a Sultana, named 'Nassirah,' (Victoria,) a lady so much loved and respected by her subjects, that when she appears in the streets, or public places, the people cry aloud for joy, and shout, 'God save the Sultana!' Then

her face is bright with pleasure, and she looks graciously around, bowing her head to rich and to poor alike. And on certain days the nobles, and the learned men and her officers, are allowed to kiss her hand.' They cried, 'O most wonderful!' and Sâra said, 'Is your Sultana a girl?' I answered, 'No, she is married, but the Prince, her husband, takes no part in the government.' A sudden light seemed to break in upon them, and I found that I had unwittingly given them the idea that the women of England rule and take the lead in everything, and are superior to the men. I could not entirely remove this impression, for they said, 'Your Sultana could not keep the sceptre in her hand, if she were not stronger and wiser than the men.' One of the women said, 'Can your brother, the Consul, write?' I tried to give them a more favorable opinion of my countrymen, but I do not think I succeeded very well, for they still seemed to fancy that women were their superiors."

(To be continued.)

For "The Friend."

In the seventh volume of Friends' Library, Thomas Elwood describes upon pages 353 and 354 many evils which he had to put away and to cease from, "Some of which were not by the world which lies in wickedness accounted evils, but by the light of Christ were made manifest to me to be evils, and as such condemned in me." After designating several of them he says: "But so subtly and withal so powerfully did the enemy work upon the weak part in me, as to persuade me that in these things I ought to make a difference between my father and all other men; and that therefore, though I did disuse these tokens of respect to others, yet I ought still to use them towards him, as he was my father. And so far did this wile of his prevail upon me, through a fear lest I should do amiss in withdrawing any sort of respect or honour from my father, which was due unto him, that being thereby beguiled, I continued for a while to demean myself in the same manner towards him, with respect both to language and gesture, as I had always done before. And so long as I did so, standing bare before him, and giving him the accustomed language, he did not express, whatever he thought, any dislike of me.

"But as to myself, and the work begun in me, I found it was not enough for me to cease to do evil, though that was a good and a great step. I had another lesson before me, which was to learn to do well, which I could by no means do, till I had given up with full purpose of mind to cease from doing evil. And when I had done that, the enemy took advantage of my weakness to mislead me again. For whereas I ought to have waited in the light for direction and guidance into and in the way of well-doing, and not to have moved till the divine Spirit, a manifestation of which the Lord had been pleased to give me, to profit with, the enemy transforming himself into the appearance of an angel of light, offered himself in that appearance to be my guide and leader into the performance of religious exercises. And I, not then knowing the wiles of Satan, and being eager to be doing some acceptable service to God, too readily yielded myself to the conduct of my enemy instead of my friend. He thereupon humoring the warmth and zeal of my spirit, put me upon religious performances in my own will, in my own time, and in my own strength, which in themselves were good, and would have been profitable to me and acceptable to the Lord, if they had been performed in his will, his time, and in the ability which he gives. But being

wrought in the will of man, and at the prompting of the evil one, no wonder that it did me hurt instead of good.

"I read abundantly in the Bible, and would set myself tasks in reading; enjoining myself to read so many chapters, sometimes a whole book, or long epistle at a time. And I thought that time well spent, though I was not much wiser for what I had read, reading it too cursorily, and without the true guide, the Holy Spirit, which alone could open the understanding, and give the true sense of what was read.

"I prayed often, and drew out my prayers to a great length; and appointed certain set times to pray at, and a certain number of prayers to say in a day; yet knew not, meanwhile, what true prayer was. This stands not in words, though the words that are uttered in the movings of the Holy Spirit, are very available; but in the breathing of the soul to the heavenly Father, through the operation of the Holy Spirit, who maketh intercession sometimes in words, and sometimes with sighs and groans only, which the Lord vouchsafes to hear and answer. This will-worship, which all is that is performed in the will of man and not in the movings of the Holy Spirit, was a great hurt to me, and hindrance of my spiritual growth in the way of Truth. But my heavenly Father, who knew the sincerity of my soul to Him, and the hearty desire I had to serve him, had compassion on me; and in due time was graciously pleased to illuminate my understanding farther, and to open in me an eye to discern the false spirit, and its way of working, from the true; and to reject the former, and cleave to the latter.

*Cause of Milk Sickness.*—This pernicious affection of domestic animals is sufficiently mysterious and important to have induced the Legislature of Illinois, some years since, to vote a handsome reward to any one who should discover its cause. The *Medical and Surgical Reporter* gives information from three separate observers (one quoted from the *Missouri Republican*), tending to throw the responsibility upon a common and hitherto unsuspected plant, *Eupatorium Ageratoidis*. It is a coincidence, that two if not three of the discoveries were originally made in the same year, 1860. William Jerry, of Edwardsville, Illinois, in June of that year, gathered the plant by mistake for the nettle, and (alone) partook of it as boiled greens. On the next day he was suddenly seized with the usual symptoms of milk sickness, violent trembling, prostration and faintness, accompanied on the day after by vomiting, violent retching, and a fevered state of the stomach. He did not recover from these effects in five years, during which period he took pains to make himself acquainted with the plant which had caused them, and tried it upon animals with similar results. When in bloom, animals are said to like it.

Dr. Amos Sawyer, of Hillsboro', Illinois, adds his testimony to the above. R. N. Lee, of Nokomis, had given him information of a plant with which he had repeatedly produced milk sickness in animals, and supplied him with a quantity for examination. His own experiments confirmed the report of R. Lee, and a botanical report by Dr. McPheeters, of St. Louis, coincided with that before procured by William Jerry from Enno Sanders, chemist. The following is the description: "*Eupatorium Ageratoidis* L (white snake root) smooth, branching, three feet high, leaves broadly ovate, pointed, coarsely and sharply toothed, long petioled, thin, from four to five inches long, corymbs compound." William

Jerry promises to try the plant further upon the coming season. Dr. Sawyer states that milk sickness is caused only when cattle range the woods, and that the disease is always fined within certain well defined boundaries. *Scientific American*.

For "The Friend."

It is one of the characteristics of the human mind, that positive assertions, repeatedly strongly made, even if without foundation in fact, gradually produce an impression of their truth on the minds of those who make, as well as those who hear such statements. It is the needful therefore, when such assertions relate to important points of faith or practice, or compromise the position and standing of our own or others, to be very careful. At our Yearly Meetings, that the error contained in them should be clearly pointed out. It was therefore peculiarly satisfactory to see in the editorial columns of "The Friend" of last week, so clear and conclusive a statement as was therein contained, of the recorded decisions of Philadelphia Yearly Meeting, in reference to the separation which occurred in Ohio Yearly Meeting in 1848. The necessity which existed for the reviving of these decisions, is clearly shown by the fact that one or more individuals from within our borders with certificates for religious service, have attended the sittings of those in Ohio, who withdrew from the regularly established Yearly Meeting there, and set up a separate organization.

It is charitable to suppose that these cases may have occurred through a misunderstanding or forgetfulness of the conclusions of our Yearly Meeting, as shown by the editorial above referred to—for it is manifestly irregular for our members to attend such meetings, or for those who believe in and uphold such meetings to attend our meetings for discipline.

## THE FRIEND.

FIFTH MONTH 25, 1867.

In one of our exchange papers, not of our religious Society, we recently noticed some observations which impressed us with much for thought. The writer after alluding to the evident decline of Friends, remarks, to the effect, that such the disposition among the members of the professing christian churches to substitute ceremonial observances and ritualistic rites for religion, and such the grief and disgust produced among many who are longing to know more of the power of christianity, by this mixture of belief and superstition, that it would not be surprising if it finally led to a shaking throughout those churches similar to that which took place in the days of George Fox and his coadjutors, when so many forsook the long established forms of worship, and united to enjoy and to promulgate the gospel, in what they believed to be purity and spirituality; and that if such were the case, there would be little or nothing to be gained in most of those churches to restrain or drive back the sincere seekers.

We think those who are cognizant of what is going on in the different religious denominations can readily understand why such an opinion should obtain among their religiously concerned members, and we take comfort in believing that such a shaking will take place in the Lord's time. To the members of our own religious Society this condition of things in the so-called religious world, ought to bring home a deep sense of the responsibility resting on them, and an honest and earnest inquiry how far they

aining and commending the principles and  
of primitive christianity which the  
Friends promulgated and lived up to; and  
er the Society is now in a condition to in-  
those weary of rites and ordinances imposed  
n, to come and join themselves to it, and it  
to them good.

s for us! If we may judge from the revel-  
made in the periodical publications in the  
y, there seems to be but little settlement or  
ty as to the religious views and practices  
ved by a large portion of those who call  
elves Friends. The spirit of change and  
ation, under the plea of improvement and  
ation to the progress of the age, appears to  
made sad inroads in the minds of many on  
ell-defined faith, and long established usages  
e Society. Not only are new notions and  
ications introduced and adopted, but a con-  
able portion of the Society, having loosed  
its safe though ancient moorings, is drifting  
r and thither, seeking for what they may  
der some better and more agreeable anchor-  
man where their forefathers were content to  
the duties and ride out the storms of life:  
they will cease to shift their course, or  
they will finally land it is difficult to tell  
ain to speculate.

writer in the last number of *The British*  
ed, speaking approvingly of the variety of  
ons on religion, and subjects connected with  
the organization of our religious Society,  
"Among those who call themselves 'Friends'  
who claim to be followers of George Fox,  
wide extremes are found. Looking at our  
country alone, there is probably no other  
ous Society which exhibits such great diver-  
of views and practice as exists among those  
are conscientiously members of the Society  
Friends. The tithe-rent charge question  
h has occupied so much thought during the  
ast [last two] Yearly Meetings is an instance  
is. We meet here and there with an indi-  
ual who considers himself a 'Friend,' and yet  
accepts water baptism, or who would partake  
the bread and wine, or who feels he ought to  
church rates, and a larger number who do  
unite with the bulk of the Society in many  
r matters. A succession of questions will  
tably continue to arise which will necessitate  
earching into the true ground and principles  
union. I do not look upon this as cause for  
et. It is, I think, one evidence of the pres-  
of real, religious spiritual life amongst us,  
which I believe is growing within our bor-  
every day." After mentioning that the  
ting for Sufferings [London] had been brought  
difficulty in regard to officially sanctioning  
ing a missionary to Madagascar, which it  
ined to do, he continues: "I do not think it  
be long before we have to look at some of  
the things from a broad point of view, if we are to  
erve our Society from descending to the level  
dissenting sect. We have almost, if not  
ely abandoned any Society sanction to the  
ings of our members. At one time it was, I  
pose, almost the rule that works of a religious  
doctrinal character, should pass the Morning  
ting. I am not aware that we have suffered  
the change. Our 'Book of Extracts' must, I  
pose, be considered as an official declaration.  
so far as it can be looked upon as the 'creed'  
he Society, it is objectionable. No forms of  
ls, no book, can express the religious convic-  
s of a body of sincere independent minds.  
well worthy of serious thought whether it is  
to give a Society sanction to the acts and  
ls of our members, any more than to their

writings, and one that I believe we shall soon  
have to meet. \* \* \* \* The more rapidly  
the human mind develops and progresses, the  
sooner does it outgrow existing arrangements and  
conventionalities, and therefore we must not  
imagine that any reform either in political or re-  
ligious constitutions can be a permanent settle-  
ment."

We cannot say certainly what this writer's  
views may be as to the best mode for "prevent-  
ing our Society from descending to the level of a  
dissenting sect." He may desire it to reassume  
its original position, with a clear, dogmatic faith,  
maintained without vacillation, regardless of de-  
fection within or of the frowns or blandishments  
of other professors; or, what seems more proba-  
ble, he may wish it to do away with all defined  
belief or "creed," take no more cognizance of  
acts than of writings, and thus open the way for  
amalgamation with some other body or bodies,  
ranking above the appellation of a sect. But  
it appears evident from his statements and from  
other accounts freely published of great discre-  
pancy in sentiment and practice on many import-  
ant doctrines and testimonies of Friends,—such as  
universal saving light; the right estimation and  
position of the Holy Scriptures; the introduc-  
tion of Scripture reading into our meetings for  
divine worship; ministry and teaching, and  
others equally important,—there is no power re-  
cognized in the Society in Great Britain to define  
what is or what is not to be the belief of its  
members.

Amid this variety and contrariety of opinion,  
is there not danger of the value of a determined,  
unequivocal confession of the truths of the gospel,  
as Friends have ever held them, being disregarded  
or lost; being considered as matters of doubt and  
uncertainty which may be believed or disbelieved  
as suits the bent of each member, until the senti-  
ment so often advanced by E. Hicks prevails,  
that "Belief is no virtue and unbelief no crime?"  
Thus the writer from whom we have quoted, and  
who is a constant contributor to the *British*  
*Friend*, winds up his communication with a  
poetical extract, which he says "contains deep  
meaning."

"No creed is a finality—mark this.

The combinations of pure thought that form  
The intellectual wealth of living men,  
Because truths multiply from age to age,  
Cannot define empires that shall be  
Thought-words for their successors. Truths descend  
From God through minds according to their state.

\* \* \* \* \*  
More perfect revelations are made known  
According as the human mind is made  
Their fitting medium—or the human heart  
Asks wisdom from the Father—who is love."

The first sentence governs the meaning to be  
attached to the whole, as referring to religious  
belief. Perhaps we do not fathom its meaning,  
but to us it inculcates the sad and hopeless idea,  
that the christian has no certainty that his  
"creed" is correct or complete; that there may  
be either "more perfect revelations" of divine  
truths, or that men's minds may become so much  
more enlightened than now, as to discover that  
those truths have never been rightly compre-  
hended through the eighteen centuries that have  
elapsed since Christ declared that "if any man  
will do His will he shall know of the doctrine."  
If this were so, doctrines or "creeds", are truly  
shorn of their worth. The same undervaluing  
of religious faith is found in a contribution "For  
the Miscellaneous Essay Meeting of Manchester  
Friends' Institute," also published in *The Brit-  
ish Friend*.

"He [the Saviour] did not build a system or a creed;  
And say 'Believe it or I own you not;'

He did not fetter thus the soul of man.  
Are we then like Him, if we dare to say  
To any brother, 'Thou art wrong in faith,'  
Thou art an heretic—Our creed is true,  
And till thou hast it thou art but undone,  
And must be kept excluded from our sect.

\* \* \* \* \*  
We ought to know that truth is far above  
All views about it; doctrines are but forms  
And mere descriptions—

\* \* \* \* \*  
Opinions are but secondary things;  
He will not blame us for the leaving out  
This or that doctrine which we cannot see  
If we are one with Him in simple trust,  
The loving trust in which true faith consists."

And yet our Saviour declared to the Jews: "If  
ye believe not that I am He ye shall die in your  
sins." The Apostle Paul says, there is "one  
Lord, one faith, and one baptism;" and the  
Apostle John advises the believers, "If there come  
any unto you and bring not this doctrine, receive  
him not into your house, neither bid him God  
speed.

But our present object is not to controvert these  
views, which we believe to be radically unsound,  
but to call the attention of our readers to the un-  
settled and diversity in religious faith and  
practice represented to prevade our beloved So-  
ciety. This is perhaps equally the case in this  
land and in Great Britain. Had the kindly warn-  
ing and affectionate entreaty extended from very  
many, who in the vision of Light saw the initia-  
tory steps of this defection, and the bye paths into  
which they would lead, been heeded and properly  
responded to by the different Yearly Meetings,  
may we not believe the Society would not now  
have members submitting to water baptism, par-  
taking of the bread and wine, paying church rates,  
setting up the scriptures as the primary rule of  
faith and practice, introducing the reading of  
them into meetings for divine worship, and disre-  
garding many other of the testimonies which  
Friends have always held dear; with little or no  
strength left in the body to testify against such  
departures? As it is, large portions of the mem-  
bers seem more like imitating and gravitating  
towards other religious denominations, than be-  
coming prepared to uphold the standard which  
our forefathers displayed, and to extend an avail-  
ing invitation to the seekers after truth to rally  
around it.

When religious opinions are the product of mere  
intellectual efforts to comprehend and apply the  
sacred truths of the gospel, there may well be un-  
certainty, diversity and no finality; but those who,  
without leaning to their own understanding, are  
led by the Spirit in their hearts, come to know of  
the doctrine of Christ, and they speak of what  
their spiritual eyes have seen, and their hands  
have handled of the word of life. These are the  
true believers, baptized by the one Spirit into the  
one body; they walk by the same rule, mind the  
same thing, and speak the same language. Such  
was very much the case among our early Friends,  
and we trust a day is not very far off when it will  
be again known among us. Should such be  
granted, we believe it must be wrought as William  
Penn describes it to have been brought about  
among his contemporaries: "The glory of this  
day, and foundation of the hope that has not made  
us ashamed since we were a people, is that blessed  
principle of light and life of Christ which we pro-  
fess and direct all people to, as the great instru-  
ment and agent of man's conversion to God. It  
was by this we were first touched and effectually  
enlightened, as to our inward state; which put us  
upon the consideration of our latter end, causing  
us to set the Lord before our eyes, and to number  
our days that we might apply our hearts to wis-

dom. In that day we judged not after the sight of the eye, or after the hearing of the ear; but according to the light and sense this blessed principle gave us, so we judged and acted in reference to things and persons, ourselves and others; yea towards God our Maker. For being quickened by it in our inward man, we could easily discern the difference of things, and feel what was right and what was wrong, and what was fit, and what not, both in reference to religious and civil concerns. That being the ground of the fellowship of all saints, it was in that our fellowship stood."

It is to this distinguishing doctrine of Quakerism or primitive christianity, the members must more fully come back and live up to, if the Society would again occupy the attractive, effective and dignified position it was designed to fill. Every attempted modification of, or substitute for it, is but leaving the pure waters of Shiloah that go softly, to drink of the muddy streams of Babylon.

#### SUMMARY OF EVENTS.

**FOREIGN.**—Several engagements have recently taken place in Candia, respecting which the accounts are conflicting. An Athen's dispatch states that two sanguinary battles had occurred, in which the Turkish commander, Omar Pasha, had been defeated with a loss of 3000 men. The Turks, on the contrary, claim decided victories over the Cretans. Dispatches have been received in London from Constantinople, which state that the Sultan of Turkey has replied to the proposition of the great Powers of Europe relative to the cession of Candia to the Greek government. He assures the Powers of his ability to suppress the existing rebellion, and firmly declines to cede the island to any foreign State.

The report that the Prussian government had bought or was seeking to buy a fleet of American iron-clads, is officially denied by the Prussian naval authorities. The North German Gazette, the organ of Bismark, says, the final execution of the treaty had been signed at London, but that the evacuation of the fortress of Luxembourg by Prussia will be difficult within the month prescribed by the Conference, and that Prussia will need more time.

Reports have been received from Madrid that a large number of persons engaged in the recent disturbances in Catalonia and other parts of Spain, have been captured, and arrests are constantly being made by the police and soldiers.

A Paris dispatch says, that the President of the Corps Legislatif officially announced to that body that the peace of Europe will not be disturbed. Orders have been sent from Paris to the various military depots and head-quarters throughout the empire, to disband the reserves which had recently been called into service.

The British House of Commons has adopted an amendment to the Reform bill providing for £10 lodger franchise. The trial of Fenian prisoners was progressing in Ireland. The death sentence of Colonel Burke has been commuted to imprisonment for life with hard labor. It is not supposed that any of the condemned Fenians will be executed. Orders have been issued in Council for the prevention or restriction of the ravages of the cattle plague, which has again appeared in some parts of England.

An Austrian Imperial decree has been promulgated, favoring the Protestant inhabitants of Hungary.

The Emperor of Russia and Prince Gortschakoff, are to visit Paris early in the Sixth month.

The King of Greece has gone from Paris to St. Petersburg, to be betrothed to a daughter of the Grand Duke Constantine.

President Lopez, of Paraguay, has accepted the mediation proffered by the United States government, and will immediately send an Envoy to Washington. The allies, on the other hand, had not accepted the offered mediation, and it was doubtful whether they would do so. There had been no fighting of late between the contending armies.

The position of affairs in Mexico has not materially changed recently. The Imperialists hold the cities of Mexico and Vera Cruz, and Maximilian had a strong force under his command at Querataro. The Liberal forces appeared to be gradually gaining the ascendancy in the country. The reported death of Gen. Miramon was untrue.

The Atlantic Cable, laid in 1866, has ceased to op-

erate, but that of 1865 continues in good working order. On the fourth inst. a large iceberg grounded off the harbor of Heart's Content, Newfoundland, in 16 fathoms water, and about 200 yards from the cable of 1866. On the 8th inst. it was reported that the iceberg had disappeared, but it seems probable that in passing over the cable it was injured, for the signals afterwards became imperfect and finally ceased. It is supposed that the damage can be repaired without much difficulty or serious cost.

A vessel has been chartered in Liverpool for the purpose of laying the submarine telegraph cable between Florida and the island of Cuba.

A London dispatch of the 20th says: The latest and most trustworthy accounts of the recent fighting in the Island of Candia, appear to confirm the report that Omar Pasha has been defeated by the Cretans.

On the 20th, Queen Victoria laid the corner-stone of the Hall of Arts, in presence of a vast assemblage. In the House of Commons an amendment to the Reform bill granting female suffrage, has been rejected by 123 majority. A division also took place on an amendment proposing a copyhold franchise, on which the Derby government was defeated.

The Luxembourg question is finally settled, the King of Prussia and the French Emperor having both signed the treaty.

The Liverpool cotton market firm. Middling uplands, 11½d.; middling Orleans, 11½d. California white wheat, 14s. 6d. per 100 lbs. Red wheat, 13s. 9d. Barley, 4s. 9d. Oats, 3s. 6d. Market inactive with a declining tendency. Consols, 93. U. S. 5-20's, 72½.

**UNITED STATES.**—*The Impeachment of the President.*—The Judiciary Committee, in session in Washington, has taken a large mass of evidence in relation to this question.

*Financial.*—The internal revenue receipts last week were \$2,597,869. The disbursements for the War, Navy, and Interior Departments during the week amounted to \$1,243,090.

*Philadelphia.*—Mortality last week, 234. Males 123; females, 111.

*Minister to Prussia.*—George Bancroft has been appointed minister to Prussia in place of J. A. Wright, deceased.

*The U. S. Supreme Court* has adjourned to the 12th month next. Previous to the adjournment, the counsel in the Georgia and Mississippi injunction cases attempted to amend the bill in the Mississippi case by including a reference to General Ord's action relative to the Arkansas State Treasury, and as this was a question of property, they presumed the court would allow the bill to be filed. On the question of filing the bill, the judges were equally divided, so the leave was not granted. Chief Justice Chase intends holding a Circuit Court in North Carolina in the Sixth month.

*The Far West.*—General Halleck and staff have returned to San Francisco from Arizona. An Indian war in Arizona is said to be inevitable.

Large numbers of Indians are reported near forts Sedgwick, Saunders, Laramie and Phil. Kearney, with hostile intentions. Troops have been sent to these points.

A discovery of gold in the bluffs bordering the Missouri river, in Yankton, Dakota, has been reported to the Commissioner of the General Land Office. It is asserted that the strata in which the gold is found is similar to that of other mining regions.

*The South.*—A Republican meeting, composed of over 1600 colored people, and many of the principal residents of the town of Hampton, Va., was held on the 14th inst., and was addressed by both white and colored speakers. A Republican organization has been established at that place.

Under the Homestead act of 1866, 156 farms, comprising 8944 acres, were added to the productive force of the State of Mississippi during the Fourth month last. The captain of a steamboat at Norfolk, has been arrested under the Civil Rights bill, for ejecting a colored woman from the cabin intended for white women.

General Schofield has issued an order for the registration of voters in Virginia. In each district there is to be a board beside the Board of Registration, composed of three whites and three colored persons, who shall have the right of challenging applicants. Efficient measures are provided for the preservation of order.

The Supreme Court of Louisiana has decided that no recovery can be had for notes given for the purchase of slaves.

*The Treaty with Russia* for the cession of Russian America to the United States, has been ratified at St. Petersburg.

*Miscellaneous.*—The affairs of some of the national

banks in New Orleans have fallen into confusion, it is said the accounts of the Assistant Treasurer of United States at that point show a deficiency of a one million of dollars. He and the other parties implicated, have unconditionally turned over all their property to the government; and it is not anticipated that the United States will lose any considerable amount. Speculations in cotton are understood to be at the bottom of the difficulty.

A merchant of Newburyport, Mass., recently received a telegram from Calcutta which had been only two and five hours on its passage. The dispatch cost \$1 and had travelled over 13,000 miles.

Among the late movements of merchandise in New York was the sale of 22,000 chests Japan teas (the of the ship Golden State) to the American Tea Company. The sale amounted to about one million dollars.

The exports of wool last year from California, exceeded 4,600,000 pounds, and the local consumption amounted to 2,700,000 pounds.

The ship Golconda, sailed on the 20th from Charleston, S. C., for Liberia, with about three hundred colored persons as emigrants. Many more engaged passengers but having since made satisfactory contracts, owing their changed status under the Reconstruction act, now decline leaving.

*The Markets, &c.*—The following were the quotations on the 20th inst. *New York.*—American gold U. S. sixes, 1881, 111½; ditto, 5-20, 1865, 108; 10-40, 5 per cents, 99½. Superfine State flour, \$11.50. Shipping Ohio, \$13.55 a \$14.55. St. L. extra, \$15.75 a \$18.75. No. 2 spring wheat, \$2.75. Western oats, 87 a 90 cts.; State, 93 a 95. Rye, \$1.72 a \$1.76. Mixed western corn, \$1.18 a \$1.22. Middling uplands cotton, 28 a 28½ cts. *Philadelphia.* Superfine flour, \$9.50 a \$10; finer brands from \$11 to \$17.50. Penna. red wheat, \$3 a \$3.30. Rye, \$1.73. Yellow corn, \$1.22. Oats, 80 cts. Clovers \$8 a \$8.50. Timothy, \$3.25 a \$3.50. Flaxseed, \$3. The cattle market was dull this week, about 1550 head sold at 18 a 19 cts. for extra, 16 a 17 for fair to good and 13 a 15 cts. for common. Sheep were also low, sales of 8000 at 6½ a 7½ cts. per lb. gross. Of hogs 3700 sold at \$10 a \$11 per 100 lbs. net.

#### RECEIPTS.

Received from Margaret W. Pyle, Pa., per J. D. Wood, \$2, to No. 29, vol. 41.

#### INSTITUTE FOR COLOURED YOUTH.

The Annual Meeting will be held at the Committee room, Arch street, on the 28th of Fifth month, 1867, 3 o'clock P. M. M. C. COPE, Secretary.

**MARRIED**, on the 21st inst., at Friends' Meeting-house on Sixth St., EDWARD BALDERSTON to ELIZABETH FIED, daughter of George W. Brown.

—, on the 8th instant, at Friends' Meeting-house for the Western District, on 12th street, JOHN B., son of Horatio C. Wood, to LYDIA C., daughter of the William Collins, deceased, all of Philadelphia.

**DIED**, at his residence near Pennsville, Morgan Ohio, on the 21st of Fourth month, 1867, in the 71st year of his age, MARVIN GIFFORD, a member of Penns Monthly and Particular Meeting. He had for many years of the latter part of his life been diligent in attendance of all our religious meetings, both for worship and discipline, (when of ability to do so) and believe was much concerned to bear a faithful testimony against any departures from our ancient doctrines and testimonies. He was favored to endure a protracted illness with christian patience and resignation, and humbly trust he has, through redeeming love and mercy been received into everlasting rest and peace.

—, of a short illness, on the 11th of Fourth month, 1867, in the 48th year of his age, HENRY WARRING, an esteemed member and overseer of Chester Monthly and Westfield Particular Meetings, New Jersey.

—, on the evening of the 26th of the Fourth month, MARY E., daughter of William and the late Mary Rhoads, in the 17th year of her age, a member of Chester Monthly Meeting, Pa.

—, at the residence of his parents in Westborough, Chester Co., Pa., on First-day evening, 31st of Third month, 1867, after an illness of 14 weeks, SAMUEL S. COPE, in the 30th year of his age, only son of Morris and Ann Cope.

WILLIAM H. FILE, PRINTER,  
No. 422 Walnut street.